





MARYLAND COLONIZATION JOURNAL.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

OUR NEXT EXPEDITION.

LET it not be forgotten that the Liberia Packet will probably be in port about the first of July, and will sail on her sixth voyage within one month after her arrival. We confidently expect a large number of emigrants from Maryland, once again. Our indefatigable travelling agent, Mr. Wells, is now engaged in the lower counties on the Western Shore, drumming up recruits. A citizen of Maryland in Liberia, who left Calvert County some eight years since, is also engaged in making known to his friends the character of his new home. Mr. Wells writes under date of April 13th, that he had already thirteen names in one place, and a prospect of as many more in a day or two. One or two families are also going from this city.

We would take this opportunity of requesting all parties, who wish to secure freight in the Packet, to make early application, specifying the amount desired. For, although, we cannot guarantee to take a large amount for any one party, until we can ascertain how much the Colonization Societies will require to send, yet, first come, first served, is our motto. If the capacity of the Packet is not taken up soon after her arrival, we have to purchase cargo to fill her up on account of the company, and then it is too late to take other freight. For terms see Advertisement on the last page of this Journal.

A STRONG CLAIM UPON THE CHARITABLE.

A gentleman lately died in Baltimore County, leaving a family, consisting of man, wife and two children, slaves for life. The estate was insolvent without these servants—owing some \$300 beyond its ability to pay. The heirs, although otherwise nearly or quite destitute, most generously offered the servants their freedom provided they could induce any one to liquidate the above claim, thereby sacrificing near one thousand dollars. The man is anxious to emigrate to Liberia in case he can be set free. Now, shall he and his children become really free, or be continued in slavery? The case is a strong one, and we call upon our friends to meet it. Contributions in aid of these people will be received at this office.

(From the African Repository.)

COLONIZATION IS OF GOD.

THAT men have a right to migrate from one country to another, and to plant colonies wherever there is room for them, has been a general sentiment of mankind in all ages. Seldom, if ever, have those who desired to engage in such an enterprise, felt any scruples of conscience as to the lawfulness of the practice. As God has given man wants which, in certain circumstances, are best supplied by colonization, and has spread out before him just such countries as he needs to colonize, most men take it for granted, without questioning, that He will not be displeased to see them acting accordingly.

And yet some have seemed to think otherwise. Our own enterprise has been opposed with arguments which, if sound, would prove that all colonization is wrong; and the practice has been assailed in other quarters with a variety of objections. By some, it has been condemned as a base and wicked desertion of one's native land; by others, as pernicious to the morals, and thus to the whole interests, of the emigrants; and by others still, as ruinous to the aborigines of the countries where colonies are planted.

The countries where these doctrines exercise the most absolute sway, are the great heathen empires of China and Japan, whose people are not allowed to emigrate, even temporarily; though many of the Chinese are forced, by the superabundance of the population, to emigrate contrary to law. But the sentiment is not confined to them. In England, but a few years since, a book was published on the evils of colonization—not of any particular instance, but of colonization in general. It was the work of a good Christian man, and was read and praised by others of like spirit. And kindred feelings occasionally show themselves among Christian men, and sometimes in very good and very able men in our own country.

It may not be wholly useless, therefore, to inquire what God has taught us in his Word on this subject. This we shall now attempt; and we invite the closest scrutiny, consistent with candor, of our citations, interpretations and inferences.

The idea of colonization is clearly implied in the first recorded communication of God to man. 'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.'—Gen. 1: 28. These words are at once a blessing and a command: a blessing to be enjoyed in obeying the command.

We need not attempt to settle the location of Eden. It was doubtless on some continent or island; and wherever it may have been, it is obvious that some large portions of the earth could never be reached and occupied, "replenished" with inhabitants and "subdued" by agriculture and the arts, without planting colonies. The eastern continent, if Eden was there, might possibly have been settled without colonizing, had mankind been silly enough to do it. Each new agricultural family might have "subdued" a portion of the forest, immediately adjoining the parts already under cultivation; and so they might have spread gradually over the whole of that continent, none ever separating from the main body for the sake of a better soil, climate or position. There would indeed have been some difficulty in pushing the process across the deserts from Asia into Africa; but it might have been done. The deserts might first have been "replenished," to the extent of their capacity to sustain life, with wandering herdsmen, such as have always roamed over them, and their descendants might have peopled the valley of the Nile; and by a similar process, other parts of Africa

might have been reached. But this process could not possibly have been extended to the western continent, or to distant islands. Without colonization, about half of the world must have remained forever unsubdued and unpeopled. That first command could not be fully obeyed, that first blessing could not have been fully enjoyed, without planting distant colonies.

After the deluge, this revelation of man's duty and interest was repeated. "And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth."—Gen. 9: 1: And their descendants, for several generations, were active and enterprising colonizers. Asshur, the son of Shem, "went forth" out of the land of Shinar, and commenced settlements, which afterwards grew up into the great cities of Nineveh, Rehoboth, Calah and Resen.—Gen 10: 11, 12, 22. The grandsons of Ham appear to have settled in Palestine and Egypt, and those of Japheth still farther west, in "the Isles of the Gentiles," a well known term, including Cyprus, Rhodes, and the coasts and islands generally of eastern Europe. And even if the language is not to be understood literally, of their grandsons, it cannot be extended beyond one or two generations more. In the days of Peleg, the fifth from Noah, "the earth was divided." The exact meaning of this term, we may not be able to ascertain; but as the work of colonizing commenced at least as early as the third generation, when Asshur "went forth" from Shinar; and as "the Isles of the Gentiles" were "divided" by the descendants of Japheth, "after their families, in their nations," verse 5; and as we are told, verse 32, that "the nations were divided in the earth, after the flood," by "the families of the sons of Noah," it is plain that the dividing of the earth in the time of Peleg marks some noticeable era in the progress of its colonization. As Peleg was born 101 years after the Flood, Gen. 11: 10-16, and as this dividing took place so early in his life that he was named from it, Gen. 10: 25, it would seem that colonies had penetrated as far as Elam, or Persia, on the east, and "the Isles of the Gentiles" on the west, in about one century. So did those generations obey the command and enjoy the blessing which God had pronounced.

But all this was not done without opposition. Nimrod, the grandson of Ham, had "begun to be a mighty one in the earth;" had introduced the practice of raising oneself to power over his fellows. He was the inventor of monarchy; "and the beginning of his kingdom was Babel [Babylon,] and Erech, and Accad, and Calneh, in the land of Shinar." A "kingdom" could not have been established by the mere physical force of one man. He must have had the co-operation of others in his ambitious designs. At least, a party must have been formed, in favor of monarchy. This party could not but wish to check the spirit of emigration, and to keep men at home, that the population, and consequently the power of their kingdom might grow the faster. And so it was. They said, "Let us build us a city, and a tower whose top may reach unto Heaven, lest we be scattered abroad upon the face of the whole earth." This concentration of men in one vicinity was necessary to the accomplishment of their object. Colonies, as Montesquieu has well remarked, and as all history has abundantly shown, are naturally republican; and very distant colonies would neither yield voluntary submission to the rising despot of Shinar, nor be easily subdued and held in subjection by force. Hence his party set itself against colonization, and the building of Babel was one of their measures for arresting its progress; for preventing the people from being "scattered abroad upon the face of the whole earth." But colonization was of God, and he would not suffer its progress to be arrested. By a special interference, he threw the rebellious enemies of his designs into such confusion,

that "they left off to build the city;" "and from thence did the Lord scatter them abroad upon the face of all the earth." By a special and noticeable Providence, if not by a direct miracle, he forced multitudes of them to colonize. So far, the expressions of his will, both in word and deed, are plain and decided, beyond the possibility of mistake.

The next recorded instance throws new light on his plan for promoting the welfare of the human race. It was an emigration, for moral and religious purposes, into a country already inhabited. The Lord said to Abram, "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation; and in thee shall all the families of the earth be blessed." Idolatry had become prevalent in his native land, and had even infected his ancestors.—Josh. 24: 2, 14, 15. He must emigrate, therefore, with his dependants, to a country where he and they would be a distinct people, and therefore less liable to be corrupted by the influence of those around them. Of the number of emigrants, we are not informed; but making all reasonable allowance for additions in Canaan, it must have been large. He was 75 years old when he emigrated. Ishmael was born when he was 86,—eleven years after. Meanwhile, they were found to be so numerous that a division into two colonies had become advisable. And yet, after his nephew, Lot, had led off a portion of them to found a separate community, and before the birth of Ishmael, Abram had been able to raise a force of 318 armed men among his own retainers, and was powerful enough to head a confederacy of princes. In other words, in less than eleven years from the time of his arrival, and after having been weakened by division, his dependants must have numbered at least 1500, and perhaps 2000 souls. This migration, therefore, was not the mere removal of a single family, as the word family is understood among us, but a real colonization of a community in Palestine. Though the country was inhabited, there was unoccupied land enough for his purposes of pasturage, and he proceeded to use it without objection from the older inhabitants.

Such were the means which God commanded to be employed to prepare the way for conferring the "blessings" of christianity and christian civilization upon "all the families of the earth."

The next example shows, that a colonization rightfully begun may be rightfully completed by force, if force is found to be necessary.

On account of a famine, Jacob, the grandson of Abraham, "went down into Egypt," with all his children and grand children, and they abode there many years. It is certain, however, though the fact is overlooked by many, that they did not give up their pasturage in Canaan. We are informed, 1 Chron. 7: 20-22, that several of the sons of Ephraim were slain by the men of Gath, "because they came down to take away their cattle;" whether their own cattle which the men of Gath had wrongfully seized or detained, or the cattle of the "men of Gath," which they were attempting to seize, is somewhat doubtful. It is expressly stated, however, that they came, on this expedition, not *up* from Egypt, but "down," from the hill country above the plain on which Gath was situated; for the use of these terms, by the sacred historians, is always geographically accurate. This occurred during the life of Ephraim, [verse 22] who was born and died in Egypt. To the same period must be referred the facts stated in the 24th verse—that Sherah, the daughter or grand daughter of Ephraim, "built Beth-horon the Upper and the Nether, and Uzzen-Sherah," or Sherah's Fort. Upper and Nether Beth-horon, it is well known, guard the two extremities of a pass, which a company from Egypt would need to use in going up from the plains which border on the Mediterranean, to the table land of central Palestine,

where was "the parcel of ground that Jacob gave to his son Joseph," the father of Ephraim, and where Jacob's sons were pasturing their flocks when they sold Joseph into Egypt. Indeed, there is no apparent reason why towns should be built there, except to guard the pass, or to accommodate those that use it. It is certain, then, that during their sojourning in Egypt the Israelites continued to use their pasture lands in Canaan; that some of them, at least, spent a part of their time there; and that they held military possession of such points as they judged necessary for the defence of their rights. All Jacob's lineal descendants went into Egypt, but we are not told that all his servants went with him; and, in view of the facts just mentioned, we may reasonably infer that a large part of them, and of his flocks and herds, were left in Canaan. There was, then, no relinquishment by the Israelites, of their territorial rights in the land which God had given to their fathers, which they always regarded as their proper home, and to which they always intended to return. It is evident, too, that the relations between them and the aborigines had become such, that if they would enjoy their rights, they must protect them by force. At last, most probably, all their possessions had been seized by the natives.

In this state of affairs, God commanded them to leave Egypt, and to settle permanently on their lands in Canaan. He knew that "the iniquity of the Amorites" was then "full," and that they must be either expelled from the country or exterminated, or the Israelites could never enjoy their rights in peace and safety; and he gave orders accordingly. When they arrived at the southern border of Canaan, their entrance was opposed, and they were driven back by force, Numb. 14: 45. But after years of war, they recovered their possessions, and established those institutions out of which Christianity has since arisen.

While recovering their ancient possessions, the Israelites committed many faults, which we shall neither deny nor palliate. But so far as they acted in obedience to the plain commands of God, they certainly did right; for God never commands any one to do wrong; and though he may have given them some commands, the reasons for which are unknown to us, yet we may confidently infer, from his character, that there were good and sufficient reasons for them. But enough is clear, beyond controversy, to answer our purpose. The colonization of Canaan having been rightfully begun by Abraham, it was right for his posterity to complete the work, even though the "iniquity" of the aborigines had become such that it could not be completed without their expulsion or extermination.

The character of the Israelites was in all respects vastly improved during this movement; but it afterwards deteriorated, till another movement became necessary, in which there was no justifiable human agency. As a punishment for their sins, an ambitious conqueror was let loose upon them, their country was subdued, and they were carried captive to Babylon. But even this compulsory colonization, in which all the human actors were to blame, was made a means of good. The punishment had a salutary influence. It cured them of their idolatry, and made multitudes of them fit to return and again establish the true religion in the land of their fathers. Others remained, and diffused the knowledge of the true God extensively in the east. Subsequent events drove many of them to various parts of Asia Minor, to Egypt, to Greece, to Italy. Everywhere they carried with them the knowledge of the true God, and in most places, some received it; and thus the way was fully prepared for the rapid diffusion of Christianity by the apostles.

And the providence of God, as seen in the history of other nations, teaches similar lessons. Colonies from Phenicia and Egypt introduced

civilization into Greece, and amalgamated with its previous inhabitants. Phenician colonies civilized northern Africa; and colonies thence, if not direct from Tyre, begun the civilization of Spain. Grecian colonies were planted and exerted a civilizing influence, without destroying the aborigines, in Sicily, in Italy, and the south of France. The earliest civilization of India was not the work of the race that first inhabited the country, whose posterity remain still uncivilized, but was brought in by emigrants from central Asia. When the civilization of ancient Europe had done its work, and must give place to the better civilization of modern times, the way was prepared for the change by the irruption of military colonies from the north. In modern times, with the exception, perhaps, of the Sandwich Islands, colonies have carried civilization wherever it has gone. No part of the earth has been raised from barbarism in any other way. Of its modern influence, these United States are the most magnificent result.

We may be sure, then, that colonization holds a very important place among God's chosen means for promoting the welfare of mankind. All that he has made known to us of his will concerning it, from his earliest recorded communication to man, down to the latest indication of his providence, teaches the same lesson. It always has been, and still is, his way of "subduing" not only the material world, but the vices and wretchedness of barbarism, and of diffusing through the earth, the blessings which he has entrusted to some, that they might be imparted to all.

It is plain that he does not, like the builders of Babel, require men to stay where they are born, for the sake of concentrating power in a single spot; but rather that they should be scattered abroad upon the face of all the earth, to replenish and subdue it.

It is plain that a few small tribes of Canaanites or others, by scattering themselves over a territory larger than they need, do not acquire an exclusive right to it; but on the contrary, it is right for others to come in among them and colonize the yet unoccupied lands. Had this been wrong, he would not have commanded Abram to do it, for he never commands men to do wrong.

It is plain that a colony, rightfully planted in a country already sparsely peopled, may rightfully prosper and increase, and use the necessary means for protecting its rights, even though the expulsion or extermination of the aborigines be the result.

It is plain from all history, sacred and secular, that God's usual mode of civilizing a country, is by planting there, colonies of civilized men, with whom the natives may amalgamate, or before whom they must disappear, as their own character and conduct shall decide.

It is doubtless true, and much to be lamented, that most colonies are guilty of more or less injustice to the aborigines around them; and hence a sympathy is excited, which leads to a prejudice against colonization itself. Still, a rigidly impartial examination of facts would generally show, that the natives themselves are not blameless; that they unjustifiably provoke the treatment under which they suffer. They might, were they not too depraved, receive the civilization which is brought to them. It is their duty to do it; and in many instances, such has been the result. And when they have been displaced, it has been because they obstinately adhered to their savage vices, and refused to learn anything from the new-comers but other vices. A people thus intolerably and incurably vicious, is already perishing by its own corruption; and it is well for humanity, that it should disappear, and make room for a better people. To cite a strong case, the atrocities of Cortez and his followers in Mexico were horrible; but they relieved the world from the far more horrible atrocities of the Aztec tyrants.

The President of Liberia.—It will be remembered that when President Roberts was in England a promise was made to him that a vessel should be placed at his disposal for the suppression of the slave trade on the coast of Africa. In our English papers we find the following paragraph :

“ The Lords of the Admiralty have ordered the Lark, a small vessel lying at Chatham, to be fitted as a yacht, for the use of the President of the African Republic of Liberia.

FROM AFRICA.—*A Wonderful Monarch.*—The bark Adeline arrived at New York, on Sunday, from the coast of Africa, whence she sailed on the 17th of February. She brings a valuable cargo, among which are 344 ounces of gold dust and a variety of ornaments. The most interesting intelligence is relative to a mission that had been despatched by the English government, to the powerful interior African kings, for the purpose, if possible, of effecting treaties with them and to procure their aid in putting a stop to the traffic in slaves.

The British agent is Mr. Cruickshank, and from the Herald's account of his visit to the capital of the Kingdom of Dahomy, we quote the following extract: “ Mr. Cruickshank was empowered to offer an equivalent to the King of Dahomy, should he succeed in making a treaty with him for the suppression of the trade in negroes, and by which he was to use his influence in putting it down, and more particularly not to participate in it himself. He, it appears is the largest seller of negroes in Africa, as, annually he disposes of from 20,000 to 30,000, besides procuring domestics for himself and his chiefs. For this purpose, he makes annual slave hunts, which he conducts, and shares the dangers. He is the absolute sovereign of the nation, and the people are all solely under his control, to whom they look up to as a master; no person can hold any property except by his permission, even during life, and at death all reverses to him; he is protected by an immense army of women, numbered by Mr. C. at many thousands: these amazons are his body guards; they never leave him, and are answerable for the safety of his person.

“ In his talk with the agent of the British government, he evinced a shrewdness in diplomatic affairs seldom met with in the negro. He conceded in all the arguments in favor of the treaty, on the score of humanity, &c. &c. but placed the affair strictly in a pecuniary view, along with the custom of his country. He has received the crown from his father, to whom, like him, all his people looked up to as their supporter; that it required between £200 and £300 a year for the support of the government, of which he derived at least £200 by the slave trade; that this was the great source of his revenue and support of his crown and country. How, then, could those of England expect that he should give up his country to ruin by accepting the paltry sum now offered. He would however, endeavor to turn the minds of his people to agricultural pursuits, offered land to the British government, on the sea shore, to establish factories, and to aid, assist, and protect them in their interior trade, throughout the several territories. Mr. C. had much talk on this subject. He was exceedingly adroit and careful not to commit himself in conversation.”

The Herald adds: “ We learn that the particular king referred to, has arranged a “vocal telegraph,” by lines of posts, by which information is conveyed to him, over a distance of one hundred and twenty-five miles, in about one hour's time, which enables him to make the proper disposition of his slaves.”

SPEECH OF HON. ROBERT M. McLANE, OF MARYLAND,

Delivered at the Annual Meeting of the American Colonization Society, in Washington, January, 1849.

Hon. R. M. McLANE said :

It is difficult for any gentleman residing at the seat of the Federal government, and looking at the great question which agitates the North and South, not to feel great concern and increasing anxiety as to the result. Every other question seems unavoidably subsidiary to this.

As one of the friends of the American Colonization Society, I desire to have it distinctly understood at the outset, that I desire to interfere with no vested rights : and yet, that I look to and desire the elevation of the whole coloured race, and its restoration to all the privileges of civil and social independence on the shores of Africa. I could not stand here and advocate the interest and claims of this society if I had in view any object subordinate to this.

That we may speak right and be understood right, that we may labour right and stand right in the public estimation, it is important that we should *start right*. I have written the resolution which I have the honour to offer for this very purpose. We regard slavery as a civil institution, regulated by the laws of the States in which it exists. It is no part of our business to interfere with these laws, or with the rights and interests of any body. The society has never interfered with slavery in any way. It has rigidly adhered to the line of operations laid down in its constitution. It stands aloof from all agitation—it leaves the laws and institutions as it finds them.

In view of all the agitation which exists in the United States on the subject of slavery the society has gone and still goes steadily onward in its gentle, constitutional work ; labouring, however, under great embarrassments, having been opposed both by the North and South, chained as it were at every step, by the influences of fanaticism on the one hand, and by the ultra slavery notions, that the negro cannot, under any circumstances whatever, be elevated, on the other.

Here then, we stand bound by the very constitution of the society, not to interfere with the relation of master and slave, in any way whatever. Leaving all civil questions to the persons and powers to which of right they belong.

With this reservation, this definition of our policy and purposes, I am ready to go with the best and the foremost in all wise and prudent efforts looking to the welfare of the African race ! And there has never been any scheme proposed which promises as much as this society does. I go for it with all my heart and all my influence.

If we look at the missionary character of the society, we are persuaded it is doing a work for Africa which cannot be done in any other way. If we look at its social influence, we see it doing for the coloured people in this country and in Africa, what can never be done otherwise. If we look at it as a civil institution, or rather as aiding the coloured people from a political state, we behold through its agency a new Republic, prosperous and happy ! There is a grand exhibition of what this society has done, and can yet do ! I would that the United States government had been the *first* to step forward and acknowledge Liberia as an independent political empire in the world !

When the American citizen looks abroad over Europe and Asia, he finds people standing as high as the highest in the list of this world's worthies, who can know the African as a man, as a man made in the image of his

Maker; finds Governments than can acknowledge the Republic of Liberia as a fellow among the nations, entitled to the favour of the list; and shall we, because we have inherited a social evil connected with this race, shall we, a people who have spread out, from settlements on the Atlantic, to the shores of the Pacific, shall we be intimidated by this social evil at home, and therefore shut out the light which shines from that lone star on the African Coast?

Whatever the political excitements of the day may be, and however fiercely the contest may be waged, looking upon the dark and gloomy picture, every one who sympathizes with the American Colonization Society, may know and feel that he can respect the rights of every American citizen, and yet each man in his own home can labour for the improvement of the coloured race, for their restoration to freedom, their social elevation and civil independence!

What Northern man can see the degraded condition of the free people there, and not feel that their degradation is partly his own responsibility? And seeing this, who will shrink from doing all in his power for bettering their condition?

Whatever others may do, I am determined to labour on for this cause. Those who have gone before me, have set me a noble example. Maryland stands pledged to this work. Maryland in Liberia is a flourishing colony, planted by an appropriation by the Legislature of Maryland, with Maryland people, and to the honour and glory of the State! I am proud to stand here and tell of what my State has done, to mention her annual appropriation of \$10,000 to the Colonization Society of Maryland—and I wish every State in the Union would do the same! Where is the difficulty? The States have no doubtful powers. At home they are sovereign, they can do what they please. If the free people are a tax, they can help them to a place where they will be MEN. If these 30 States were to vie with each other in this noble work, they would give a practical illustration of this question—a practical demonstration of the success which may be enjoyed!

If we pass now to consider the condition of the African race even in the free States, and to inquire what can be done for them, we shall make the discovery that they are going down lower and lower; even in New York, where so many spires point to Heaven, and such beautiful evidences of civilization smile upon us, who can deny that the race has gone down year after year, politically, socially, and in numbers. On them rests a moral misfortune; there is no power at work to remove it. There is not a citizen of that State that can look at home and not feel and see that the very nature of things is driving the African race down into material misery—hope is gone, and fate rests upon them. And yet in this race, when they are cared for, and placed in different circumstances, hope springs up, and life assumes new worth. We then can help them. The free race are in our power.

May I not ask this assembly, may I not ask all here, and every where, who are in the habit of giving, if the charity that is the most pressing, is not that which is presented by this state of things?

I wonder when I see the American people nursing and caring for the Indians in our midst, and the American Legislature making immense appropriations of money to transport them beyond our borders, carrying them away to the beautiful prairies of the west, removing them from contact with our own people, furnishing them with provisions, schools, printing presses, books, bibles, teachers, the plough and the anvil: when I see our government for these purposes appropriating hundreds of thousands annually, to elevate this race, I wonder why they should do less for the African race.

We have federal power in the one case, why not in the other? Does not philanthropy in the one case call as loudly as in the other? Why then should we not carry them and theirs to the land of their forefathers? This is a work of the nation in which all may unite.

One word more and I have done. Before our revolution there were men who worked out that problem. They saw that this continent would all be needed for the Caucasian race. They prayed that the slave trade might be stopped then.

May we not feel in looking back and say, would that it had then been stopped? Shall we not now do all that we can to repair the wrong? Shall we not labour on to relieve ourselves and our children from the evils which have followed!

A suggestion has been made, which it becomes us all to heed, which should be remembered by all those who manufacture public sentiment;—would the condition of the colored race be less wretched if the American Union did not exist? Would they be benefited by the dissolution of this Union? They now feel a sense of security wherever the star spangled banner floats! Does any body believe that were we scattered asunder they could be better situated?

These reflections no man ought to lose sight of! Every man, of whatever color, owes to this Union a responsibility great beyond whatever he has conceived of! By upholding and aiding this Society in its great and benevolent work, he may exert an influence for the perpetuity of the Union not possible in any other way.

Let then the rich here pour in their abundance, and the poor give of their poverty! We perceive by the Report that a great work needs to be done this year. It cannot be done without means. The resources of the Society ought to be greatly enlarged. The whole country ought to rise and pour into the treasury until the hand of kindness and aid could be given to every person who wants to go to Liberia!

"Whereas the institution of domestic slavery in the United States exists as the creature of local municipal law, so recognised and respected in the Federal Constitution; Therefore,

"*Resolved*, That in all action affecting this institution in its social or political aspect, the American citizen and statesman who reveres the Federal Union has imposed upon him the most solemn obligations to respect in spirit and letter the authority of such local and municipal sovereignties, and to resist all aggressive influences which tend to disturb the peace and tranquility of the States, that may have created or sanctioned this institution.

"*Resolved, further*, That the efforts of the American Colonization Society to facilitate the ultimate emancipation and restoration of the black race to social and national independence are highly honorable and judicious, and consistent with a strict respect for the rights and privileges of the citizens of the several States wherein the institution of slavery is sanctioned by municipal law.

A CONVERTED TURK.—An interesting incident was stated at the last monthly meeting of the New York Bible Society. A native Turk, now residing in this city, who had been educated in the Mahommedan faith, had applied to the distributing agent for a copy of the Holy Scriptures; an Arabic Bible being placed in his hands, his eyes glistened with joy, and he received the precious gift with much apparent delight.—*Church Advocate and Journal*.

WEST AFRICA MISSION.

(From the Church Missionary Record.)

SIERRA LEONE.—*Aspect of the Country—Increased Salubrity.*

The society's operations within the colony have now been carried on without intermission for upwards of thirty years, without reckoning the long period during which the chaplaincy of Freetown was held by the Rev. Messrs. Renner, Nylander, &c. The extent of the colony is limited, its extreme measurement being about twenty-five miles by fifteen. Its importance, however, as a key to the interior, and a nursery for future African teachers of their countrymen, is now too well appreciated by all who take an interest in Christian missions to need remark; but of its physical appearance perhaps a less correct idea is prevalent. A tropical country that has become the grave of so many devoted servants of the Lord, hardly suggests the idea of picturesque and mountainous scenery; yet this is eminently the characteristic of Sierra Leone. The Rev. S. W. Koelle writes, on his arrival there at the close of last year—

"The first impression which I received from the scenery of Sierra Leone was agreeably disappointed in a very high degree. Its notoriety for unhealthiness made me picture Sierra Leone to myself as a flat and swampy place, with only now and then a slight elevation; but instead of this, I found it a very beautiful country, whose verdurous mountains and deep valleys may well remind one of some parts of Switzerland, and whose sloping hills cause one to think of some of the most famous agricultural districts in England and Germany. Yet charmed as the stranger may be, at first sight, by the considerable degree of beauty which nature has poured on this country, his first favourable impression will soon be strongly modified, and partially damped, when he finds, on even a superficial examination, that art has done so little, and especially that the hand of cultivation has visited only very limited spots. Much, indeed, remains to be done in this country by agriculture, and the temporal welfare of its inhabitants is consequently capable of considerable promotion."

The state of things which Mr. Koelle naturally regrets, is, however, a vast improvement upon the past, when the country was entirely covered by "bush," from which ascended, and hung over the land as a pall, the fatal miasma which consigned the early European population of Sierra Leone to a premature grave. Such has been the blessing of God on even the partial clearing that has been effected, that upwards of seven years have elapsed since the last death among the society's laborers in the mission.

General View of the Society's Labours.

At the present time the mission is perhaps in a more efficient state than at any former period, both as to the force employed, and the results of the labour bestowed. A good general view of the mission is given in the following annual report of the Sierra Leone Auxiliary to the Society, presented to a meeting held at Freetown, Feb. 15, 1848—

"Within the colony there are 120 individuals employed in this mission, including 22 Europeans, of whom 10 are ordained missionaries. These occupy 14 principal stations and 12 minor ones, making in all 26 towns and villages where Christian instruction is imparted, and the services of our church performed.

"The general attendance on the means of grace is most encouraging. Several of our churches will contain 800 or 1,000 people, and every Lord's day morning these are not only well filled, but some of them much crowded.

A large number of the attendants are possessed of Bibles and prayer books, and hymn books, which they have learnt to read chiefly by means of our Sunday schools, and thus are intelligent worshippers in the sanctuary. They are able to appreciate the beautiful services of the church; they can sing and pray "with the understanding," and not a few, we believe, pray also with the spirit.

"The number of those who participate in the sacrament of the Lord's Supper is 1,806; including Bananas and Ricketts there must be about 2,000. These are chiefly liberated Africans—a class of people who have valued the privileges conferred on them by the society, and profited by them, more than any other class in the colony. Regarding the former condition of these persons, and judging fairly of their present state, their moral and spiritual improvement we think is quite equal to what might reasonably be expected. In so large a number, doubtless there are some who are only nominal Christians; but there are many we know who are devoted and exemplary. The power of Divine grace has led many to cast away their idols to the moles and the bats, to sit at the feet of Jesus, and learn of Him. The genuineness of this change has been testified both in life and death.

"In order to lead our converts in holiness, and to improve their knowledge of Divine things, in addition to the ordinary means of grace, they are weekly assembled by the missionary for Christian instruction.

"In addition to the communicants, there are almost as many more who have enrolled themselves as catechumens for baptism and the Lord's Supper. These are also met weekly by the missionaries and their assistants for catechetical instruction. Great pains are taken, and they are greatly needed, to bring their dormant and untutored minds to apprehend spiritual things. We urge upon them to attend our Sunday schools, and to exercise themselves at home, that they may learn to read; and when we meet them in the week, we seek, in the most familiar manner, to make them acquainted with themselves and with God their Saviour. From most of them we require, before they are baptized, as great an amount of knowledge as from the constitution of their minds it seems possible for them to attain; hence some of them are candidates for many years. If we would receive men in their ignorance, we might probably any day double our number.

"There are connected with the mission 17 day schools, containing 1,636 boys and 1,274 girls: total 2,910. Increased attention has this year been paid to the state of our day schools, by the appointment of two clergymen as inspectors, who will every year examine and report upon their state."

To the same general effect Mr. Keolle writes on his arrival—

"I was indeed very much pleased to see that Christianity has already made such a great progress in the colony. The necessity of building new churches and chapels, and of enlarging educational institutions, is certainly a good sign. The crowded churches on Sundays, the fair attendance on divine service on week days, the hearty and unanimous responses to the prayers, and the attention to the preaching of the gospel, might perhaps afford scope for imitation to many a congregation of the mother church. "Christianity has exercised considerable influence here, and the people conform, in general, to the laws of Christianity as much as in the better congregations at home;" such must be the impression received by a missionary on his first acquaintance with the Christians here."

We now take our usual review of the mission, commencing with the

Christian Instruction.

During the former part of the period of which we are reporting, the institution continued under the care of the Rev. T. Peyton, assisted by Mr.

G. Nicol. On Mr. Koelle's arrival he relieved Mr. Peyton of the charge, and at the beginning of March Mr. Nicol left Sierra Leone on a visit to this country. In October an examination was held, of which Mr. Nicol reports—

“The superintendent examined them for three days on paper, and expressed his general satisfaction with the answers to the questions propounded.”

In consequence of the absence of the principal no fresh students had been admitted, and the number was therefore reduced to three, the youths from the grammar school having returned thither. Of the three, Mr. Koelle writes in March last—

“The behaviour of the students, both in and out of class, has been, upon the whole, quite satisfactory. They are pursuing their studies with willingness and diligence, and I can add, even from my short experience, not without pleasing success. I also trust that a work of grace is begun in their hearts, and am specially thankful when, now and then, I can perceive genuine marks of it.

“With regard to agriculture we have not yet been able to do much. The chief thing was to get the bush cut down, which almost looked like a forest. To effect this, I employed the pupils half an hour every day, and at last, in order to get all the society's property ready for planting in the next rainy season, hired labourers. Being desirous, also, of getting the students into the way of ploughing, I bought a pair of bullocks. The rocks and roots in the ground around the institution are a great hindrance to ploughing, and a still greater, Mr. Beale will remove, by lending us his plough as soon as our bullocks are broken in.”

Ere this, we trust, the Rev. E. Jones has arrived, so that the institution will soon be replenished again with students.

Notwithstanding the utmost exertions of the Rev. J. Beale, the work at the new building proceeds but slowly.

Grammar School.

This school has continued under the superintendence of the Rev. T. Peyton, assisted by Mr. Maxwell, until his departure for England with Mr. Nicol. In January last Mr. Peyton was visited by a serious illness, which deprived the school of his services for a month: with this exception, every thing has progressed most favourably, and the school is full to overflowing. Mr. Peyton writes in March—

“During the past quarter five pupils have been admitted, and three have left: one has been appointed schoolmaster at Waterloo, another to a similar office at Hastings, and one is with Mr. Ashwood on trial to be trained for medical practice. The number now in the establishment is 54; of whom 21, including those on trial, are supported by the Church Missionary Society, 6 by the African Native-Agency Committee, and 27 by their own parents and friends.

“During the past year the sum of £117 14s. 3d. has been received for pupils in the school, and paid to the society; in the first two years the sum received was £152, so that in the last year there has been an increase of £41 14s. 3d.

“The plan of instruction, and the course of study, have been, in the main, the same as those stated in the last report; but in consequence of my illness the order of the school has been disarranged, and the progress of the pupils considerably impeded.

“It gives me pleasure to state, however, that the half-yearly public examination, at the close of the last year, was respectable, which is enough

for me to say. The students were examined three days in writing, and on one day there was a *viva voce* examination in the presence of their parents, a few of our missionary friends, and a number of other gentlemen. The following were the subjects of examination—English grammar, writing, mapping, geography, bible history, practical mathematics, and the fourth book of Euclid, and Grecian and Roman history. In Latin they were examined in Cæsar's Commentaries; in Greek, in Xenophon's Anabasis and a part of the Acts of the Apostles. His excellency, the governor, gave me £5 for premiums, and his honor Chief Justice Carr £3, to be laid out in useful books, and given to those pupils who had made the greatest progress in the subjects enumerated in the examination papers, which were submitted to his excellency for inspection.

"The number now studying Greek is 23, and Latin 13. The works which they are reading are, Greek—Xenophon, the Acts of the Apostles, the *Analecta Minora*, and the *Delectus*; in Latin—Cornelius Nepos and the *Delectus*. The behaviour of the students has, on the whole, been very satisfactory. Two of the junior pupils have applied to be admitted to the class of candidates for the Lord's Supper, and two of the seniors have been received as members of the mission church by the Rev. J. Beale."

Regent Square Sunday School.

At the same period, Mr. Peyton reports of this school—

"The Sunday school is in a very encouraging state, and the work of scriptural education is steadily progressing. The number on the books is 324—81 women and 243 men—of whom 256 are reading the Scriptures; a larger number than at any previous period since the school has been opened.

"Up to December, 1847, the catechetical lecture was given from a chapter of one of the gospels; but as the higher classes had considerably advanced in scriptural knowledge, I was led to lecture in the Sunday school from the second lesson in the evening service. I rejoice to say, that, notwithstanding the inconvenience of having so large a number of people brought together in a dwelling-house every Lord's day, we have often experienced in this school refreshing seasons from the presence of the Lord."

Female Institution.

This school has been removed to Kissey, the house at Freetown, in which it was held being needed for the residence of Mr. Ashwood, the medical adviser of the mission. Miss Hehlen has continued in charge of the school, but has been hindered by her own ill health. With the general state of the school she expresses her satisfaction, and in her journal the following interesting entry occurs—

"Feb. 2, 1848.—To-day, after the lesson in religious instruction, all the children came to me, humbly asking whether I could not give them a secret place wherein to pray and meditate by themselves. Small as our house is for a family of seventeen persons, I found a little place. May the Lord pour out upon them and all of us the spirit of prayer!"

For our young readers we make one more extract from Miss Hehlen's journal—

"Dec. 24, 1847.—This evening we celebrated Christmas Eve. The bell having been rung, all the children assembled in the parlor, and great was their joy to find, under an illuminated Christmas tree, some presents for each of them. It was affecting to see the eyes of all fixed on this tree; at first they could say nothing but "Oh! oh! how beautiful! We sang some Christmas hymns, and I related the history of the day, and asked the chil-

dren some questions about it. I was much pleased with their answers. All hearts joined in prayer and thanksgiving to our Heavenly Father for sending His dear Son to us miserable sinners. With the beautiful hymn, "All the world give praises due," we closed the blessed evening."

It is hoped that more may yet be done for the education of young females, the subject having lately received special attention.

(From the Colonization Herald.)

LAND OF MY FATHERS.

Land of my fathers! far o'er the ocean;
Land where delusion hath spread its dark shade;
Princes are calling with heartfelt emotion,
Heralds of Zion come lend us your aid.

Long hath the arm of oppression enslaved thee—
Long hast thou coveted pinions to soar;
God in his Providence now sends to bid thee
Rise, for thy foes shall oppress thee no more.

Land of my fathers! though all should forsake me,
Kindred and friends I will cheerfully leave,
Christ my Redeemer hath bid me awake thee
And tell thee of Him, who is mighty to save.

Land of my fathers! awake from thy slumber;
Bow to the sceptre of Him from of old;
Love Him till thou shall be classed with that number
In heaven so infinite, it ne'er can be told.

The above was written by a coloured youth in Baltimore, and furnished for the Herald by Mr. Crane.

Another Missionary Fallen.—We regret to learn by letters received in this city from Rev. John Leighton Wilson, that Mrs. Mary H. Griswold, daughter of Mrs. Hardcastle of this city, who sailed hence about a year since for the Gaboon mission, on the Western Coast of Africa, died at that station on the 31st of January last, of a malignant fever.

In a religious view, the aspect of the mission at the Gaboon station is highly encouraging. A revival of considerable power has occurred, and a goodly number of conversions have taken place.—*N. Y. Jour. of Commerce.*

No Licenses in Boston.—The Boston Traveller states that the subject of granting Licenses was brought up before the Mayor and Aldermen one day last week: "and after a protracted discussion, in which His Honor the Mayor defended the views set forth in his Inaugural Address, with as much ability as the case admits, the Board of Aldermen *unanimously* voted against Licenses—the vote of His Honor being the only one in favor!!"

The Mayor, it appears, must preserve his consistency, and defend, as well as he can, the views unfortunately expressed in his Inaugural; but neither his position or his arguments avail to win a single other vote to keep his own in countenance. He is left alone in that "glory."

It may be that those of our fellow citizens who have had Mayor Bigelow's pro-license argument thrust under their noses in the newspapers, will learn, through the same medium, how lighter than vanity that argument appears to the author's associates.—*Boston Paper.*

ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one-fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

No freight of the bulk of five bbls. will be taken, unless contracted for, five days previous to the sailing of the Packet. Freight to Liberia, expenses to, and in Baltimore on all packages, not otherwise contracted for, must be pre-paid to the Agent. Also postage on letters and packages coming through the U. S. Mail. In case these terms are not strictly complied with, the letters or packages will not be forwarded by the Packet.

TERMS:

FOR CABIN PASSAGE,—(either way)	\$100 00
FOR STEERAGE “ “ “	40 00
FOR FREIGHT OUT, per cubic foot for measured goods,	30
per barrel,	1 50
for metal, per ton,	10 00
FOR FREIGHT HOME,—per ton for camwood,	10 00
for palm oil, per gallon, for capacity of casks,	01
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Passage and freight, when not consigned to the Agents, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,
Managing Agent, P. O. Building, Balto.

TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

✂ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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